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## NOTES ON THE ANALYSIS OF GEN. XV.

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The analysis of Gen. xv. is universally recognized as an unsolved problem. At the same time all critics are agreed that P is nowhere present in the chapter, and nearly all recognize the *Hauptbericht* to be J and the supplementary material to be derived from E; some however suggesting, as a possibility at least, that the supplementation may be purely redactional.\*

Kautzsch and Socin in their recent translation of Genesis may be taken as fairly representing current critical opinion in exhibiting verses 1-3 in the type used where J and E are indistinguishable, with a foot-note commending the analysis of Budde, J = 2a,3b, E = 1,3a,2b.

Budde's analysis appears to me entirely satisfactory, and I further agree with him, with Dillmann(?) and Kautzsch and Socin in attributing verses 4 and 6 to J and verse 5 to E.

The "דבר of verse 1 instead of simple אלהים as we should expect according to the analogy of xx. 3 is easily accounted for under the influence of the דבר " of verse 4. Indeed we should scarcely expect והנה דבר יהוה אליו in verse 4 if a דבר יהוה אל-אברם originally preceded it already inverse 1. The inversion of 3a and 2b is not an unreasonable supposition in view of the equivalence of 2b and 3b. 'במחזה and אחר הר'א verse 1, and אליעזר verse 2, are strong evidence for E, and verse 5 belongs of course with the representation במחזה. E is not traceable elsewhere in the chapter, and יהוה 2a,4,6, establishes a strong case for J in these verses.

The difficulty is with the position of the J fragment. The E material is properly enough placed but the J material in xv. 1-6 is almost certainly in a position other than that it originally occupied. If this be the case it is easy to account for the displacement, since R<sup>JE</sup> having selected verse 1 from E to place at the head of the narrative would be compelled to adjust his J material to the position occupied by the parallel portions of E. But let us see first why xv. 2a, 3b, 4, 6, are to be considered out of place, and second, ascertain if possible the original position.

Dillmann, *Gen.*<sup>5</sup>, p. 242, objects to Budde's analysis that it ignores the incongruity of verses 6 and 8. For this reason, no doubt, Kautzsch and Socin

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\* For an exhibition of critical opinion, see the writer's article, *Pentateuchal Analysis*, *HEBRAICA*, IV., 4.

indicate the want of connection between verses 1-6 and the rest of the chapter by a blank space. In point of fact it is scarcely possible for verse 6 to stand so nearly before verse 8, and it is this matter of their position only—so we are informed in the foot-note 52 by Kautzsch and Socin—which induces these authors to print verses 7 and 8 in the type adopted for R. If, however, we can find a place for verse 6 *after* the passage 8-18 we not only avoid the difficulty but give double significance to both verses.

Again, xv. 7 can scarcely tolerate anything before itself in the narrative of the theophany. It is the introductory formula, cf. xvii. 1: xxviii. 13; xlvi. 3; Ex. iii. 6. On the other hand verse 6 creates a strong impression of forming a conclusion.

In the third place verses 7-18 must follow immediately upon xiii. 11ab, 12c, 13, 18 (verses 14-17 being an interpolation, see Wellhausen, *Comp. d. Hex.*, and Kuenen, *Hex.*), in order to obtain their real significance. Then both the solemn entailing of the land by Yahweh upon Abram forms the appropriate contrast to Lot's unblest appropriation of the Kikkar, and the important sacrifice of xv. 9sq. has its suitable *emplacement*, viz.: upon the altar of xiii. 18.

Finally, as Dillmann well says, *Gen.*<sup>5</sup>, p. 242, "Als Einleitung zu Cp. 16 ist die Zusage eines Leibeserben (also v. 4) bei C nicht wohl entbehrlich," and this "introduction" is certainly better placed immediately before the chapter introduced than separated from it by another episode. We conclude, therefore, that the true and original position, not only of verse 6, but of the whole passage xv. 2a, 3b, 4, 6 is at the end, and not at the beginning of the chapter. In other words it should occupy the place of the meaningless gloss, 19-21.

In this way the gift alluded to in verse 2 becomes a very pointed reference to verse 18, and the whole passage concerning the heir becomes of course vastly more significant after than before the covenant here described. One further adjustment may be at least suggested. As Wellhausen and others have observed, xi. 30 is awkwardly placed at present and would seem more appropriate nearer to xvi. 1. If so, its true position is perhaps to be sought, not in ch. xvi., but as a motive for xv. 2a, immediately preceding it.

J would, therefore, run as follows in ch. xiii.-xvi. xiii. 2, 5 (לֹא יָכֹל) וְיָרֵא יְהוָה אֶל-אַבְרָם, [וְיָרֵא יְהוָה אֶל-אַבְרָם] in verse 6(?) 7-10, 11ab, 12c, 13, 18, 19-21 (part of verse 12(?)), 17\*, 18 (xvi. 30(?)); xv. 2a, 3b, 4, 6; xvi. 1b (וְיָשָׁר instead of וְיָרֵא), 2, 4-8, 11-14.